



Die Jovis, 25, Febr. 1646.

ORdered by the Lords in Parliament assembled, that Mr. *Hardy* is hereby thanked for his great pains taken in his Sermon preached yesterday before their Lordships in the Abbey-church *Westminster*, it being the Monethly Fastday: And hee is hereby desired to cause the same to be Printed and published, and that no person whatsoever doe presume to print or reprint the same, but by warrant under his own hand.

John Brown Cler. Parliament.

I do appoint *Nathanael Webb* and *William Grantham*, to Print my Sermon.

Nath. Hardy.



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THE
ARRAIGNMENT
OF
LICENTIOUS
LIBERTY,
AND
OPPRESSING
TYRANNY.

IN A SERMON
Preached before the Right Honourable House of
PEERS, in the Abbey-church at Westminster, on
the day of their solemn Monethly FAST,
Febr. 24. 1646.

By NATHANAEL HARBY, M^r. of Arts, and
Preacher to the Parish of *Dionis-Bach-church*.

*I will get me to the great men, and will speak unto them, for they have known
the way of the Lord, and the iudgement of their God: but these have altogether
broken the yoke and burst the bonds, Ier. 5. 5.*

They chose new Gods; then was war in the gates, Iudg. 5. 8.

Pertinet ad innocentis Magistratus officium, non solum nemini malum in-
ferre, verum etiam à peccato cohibere, & punire peccatum, aut ut ipse qui
plectitur corrigatur ex perimento, aut alii terreatur exemplo. *Aug.*

Disciplina est magistra Religionis, magistra veræ pietatis, quæ non ideo
inrepat ut lædat, nec ideo castigat ut noceat. *Idem.*

Remota iustitia, quid sunt regna nisi magna latrocinia, quia & ipsa latroci-
nia quid sunt nisi parva regna. *Idem.*

LONDON, Printed by R. L. for Nathanaell Webb, and William Grantham
at the signe of the Grey-hound in Pauls Church-yard, 1647.



TO THE
RIGHT HONORABLE

The HOUSE of
PEERS

Assembled in
PARLIAMENT.

Thrice Noble Worthies :

IF any thing were presented in this subsequent Sermon, meriting your Honours acceptance, it must be that despised Jewell of *plain-dealing*. The truth is; Considering on the one hand, the Auditors dignity to whom I spake, my desire was to avoid rudenesse of Expression; Remembring, on the other, JEHOVAH'S Majesty in whole Name I spake, my endeavour was to use faithfulness in Admonition.

THE EPISTLE

*Obiurgationi
semper aliquid
blandi commif-
ce; facilius pe-
netrant verba
que mollia va-
dunt quamque
aspera. Sen.*

*Ifa 40.1.
Predicator ve-
ritatis tacens
confumitur;
flagellat con-
ficientia usque
ad confumptio-
nem illum qui
homines quando
opus est vetat
verberare non fl-
gellat. Lyr.
Inter uterque
Philosophos
verbum non
vulgariter cele-
bratum, tres de-
formes filias à
tribus formosis
matribus oriri, à
pace otium, fa-
miliaritate con-
temptum à ve-
ritate odium.*

Gal. 4. 16.

I well know, Reprehension to Great men must be wrapped up (as wee do Pills) in Sugar, that it may more easily be swallowed, and work before they think on it. We must come to your Lordships *bysinus ver-
bis* with soft and silken Phrases, as the Mother of *Cy-
rus* charged him who was to speak to the King. But yet withall, the Great God who hath advanced you to Nobility, hath engaged us to Fidelity: it is no time for Ministers to be cold or silent, when sins are bold, and sinners impudent. That commission given to the Prophet *Isaiah*, and in him to all Gods Messengers, was never yet revoked: *Cry aloud, spare not, lift up thy voice like a trumpet, to tell Judah of her sins, and Israel of her transgressions.* It is true, Preachers by their faithfull boldnesse will find enemies as *Moths* to their persons, and *Worms* to eat up their credits; but by their treacherous silence they shall procure a worse *Moth* to their souls, and *Worm* to gnaw their consciences. Freeness in speaking truth, may occasion hatred from men without; but it will certainly procure love from a gracious God above, and peace from a serene breast within.

My Lords; It was the unhappy lot of this Discourse, when preached, to meet with many Auditors whose eares were hedged about with thorns, and tongues have since been sharp as swords: These have branded both it: and the Author, (probably in your Honours hearing) with the scandalous reproach of *Malignancy*; and what else might render the one fruitlesse, and the other odious: For what reason I know not; except (that for which *St. Paul* was accounted an enemy by the Galathians) *telling the truth*: As if flattery were

DEDICATORY.

were the badge of amity; and they who are faithfull to your Souls, must therefore be reckoned as false to your Cause. But sure I am, in the end, these seeming Friends will appear your worst Enemies, who would tickle your *Honours* with flatteries to the death; whilst your seeming reputed Enemies will approve themselves your best Friends, who by gentle blows of Re-proof on the eares, endeavour to rouse you out of the swoound of Security.

For my own part, I hope I shall ever abhorre as well-ye-hall, as reall Symony; and rather choose, *pro veritate convictum, quam pro adulatore beneficium*; To expose my self to byting Detractors, than incurre the just censure of a fawning Flatterer.

For these envious Whisperers, I shall become an hearty petitioner in my Saviours words, *Father, forgive them*. And if by my removall, yea, ruine, (though too unworthy) any thing may be contributed to the setting of *Sions bound*, I shall thank them for doing me such a favour against their wils; and my hope is, their wrathfull calumny poured out like mud to defile my Name, shall prove *like water* to cleanse my ways the more.

For your HONOURS, I blesse God that you were the Eare-witnessees and Judges of my doctrine; neither doubt I but your Wisedoms will discern malice to be the spring of those slanders cast upon my self.

As for these Labours, (which if weighed in the ballance of a severe judgment, I confesse are too light) it hath pleased your Lordships to allow them some grains of your charity, in a favourable construction; and

Hæc est conditio veritatis, ut eam semper inimicitie consequantur, sicut per adulationem pernitiose amicitie conquiuntur; libenter quod delectas auditur, & offendit omne quod nolumus.

Hier.

Infelix amicitia qua illum quem diligit, faciendo tradit diabolo. Carthus. Magis amat oburgator sanans, quam adulator dissimulans.

Aug.

THE EPISTLE, &c.

and find them weight, to set the stamp of your Authority upon them, and make them current Coyn for the Presse. Them, together with my self, I lay at your Honours feet, and in submission to your command have committed to the Worlds eye.

Some illustrations of the Text, which I then omitted, lest I should tyre your patience, I have now inserted, lest I should injure the Sermon.

Give mee leave (my honoured Lords) to end with one request to You, for GOD, to GOD, for You.

To you: That however I may deservedly be cast out of your memories, yet the sacred Truths herein contained may be imprinted on your breasts.

For you. That the LORD of Lords would strengthen your Honours hearts and hands, to the preservation of Purity and restauration of Unity: That so in your Noble Persons and Families, you may be the happy Subjects, to the Church and Kingdome, honourable Instruments, of many choice and precious Blessings. To which he shall ever say *Amen*, Who is,

Your Honours

Unworthy, yet

Faithfull Servant,

NATH. HARDY.

**THE
ARRAIGNMENT
OF
LICENTIOUS LIBERTY
AND
OPPRESSING TYRANNY.**

HOSEA 5. 10, 11, 12.

The Princes of Judah were like them that remove the bound : therefore I will pour out my wrath upon them like water.

Ephtaim is oppressed and broken in judgement, because he willingly walked after the Commandment.

Therefore will I be unto Ephraim, as a Moth, and to the house of Judah as rottenness.



Sharpe and harsh Scripture, unfutable therefore may some perhaps say for a Noble Auditory. Great mens delicate eares cannot endure scratching expressions, it is granted, yet their corrupt hearts have need of search

ing instructions; and every good Preacher must act the part, not so much of a Cook to dresse savoury meat for the palate,

as of a Phyſitian to preſcribe whoſome (though bitter) po-
tione for the ſoul.

It is but a terrible threatening text, unreaſonable, may
other ſay, for their conſoling ſayes. Nothing more unwel-
come then in dayes of Serenity, to ſound out woes of Seve-
rity; when God ſeems to open his hand in bleſſings, that
Minifters ſhould open their mouthes in menacing, what more
difficult? It is true, but yet what more needfull? We muſt
not think (with the *Athenians*) that we have chapt the wings
of victorious proſperity, ſo that it cannot flie from us; or with
David, that our *Mountain is ſo ſtrong it cannot be moved*;
that our *Neſſe is made in the ſtars*, and our *ſelfe ſtand exalted a-
bove the Region of mutability*: no, (Beloved) deceive we
not our ſelves with vain dreams; God hath not poured out ſo
many favours upon us like oile, but the ſins of Princes and
People may after all provoke him to *poure out wrath like wa-
ter*; and though the violent effuſion of blood be ceaſed, yet the
fretting moth of diſiſion remainys. Deſervedly therefore doth
the Magiſtrate renew theſe Faſts, and no leſſe juſtly ought the
Minifter *ſacerdos Dei in die ſuo* on theſe dayes of humbling
to uſe means of humbling both by tart reprehendiſons of ſin, &
ſmart denunciations of wrath, that the one may be repented,
the other prevented: which was the aime of God by the
Prophet, in the words now read; *The Princes of Judah, &c.*

It is the obſervation of learned *River* on this Booke that
Hosea in its ſeverall parcels puts on the habit of various per-
ſons, *Prophet, Patria, Amicus, Judex*, of a Prophet
foretelling, Herald proclaiming, Father chiding, Friend
counſelling, and Judge cenſuring; this latter hee ſeemeth in
Gods Name to take upon him here, not only bringing in as
a Plainiffe a bill of Indictment againſt, but paſſing as a Judge
an heavy ſentence upon both *Judah* and *Ephraim*.

So that the words naturally fall aſunder into theſe two
branches:

1. *Accuſatio vera.*
2. *Communitio ſevera.*

An accusation of Sin.

A commination of Punishment.

A charge full of Verity.

A doom full of Severity.

The charge is laid against the two Tribes, and the ten: the two under the name of *Judah*, the ten under the name of *Ephraim*, so called Synedochically, because that was *Tribus magnissima & Regia*, the greatest and the highest Tribe; The Princes of the one, yet so as that the People are not exempted: The people of the other, yet so as that the Princes are not excused. The former in the beginning of the tenth Verse, *The Princes of Judah were like them that remove the bound*. The latter in the end of the 11th Verse, *because he willingly walked after the commandment*. The doom is as ample as the charge, pronounced severally against *Judah* and her Princes in the close of the 10th Verse, *I will pour out my wrath upon them like water*. Against the people of *Ephraim* in the first clause of the 11th Ver. *Ephraim is oppressed and broken in judgment*. Joyntly, against both *Ephraim* and *Judah*, Vers. 12th, *therefore will I be unto Ephraim as an enemy, and to the house of Judah as rottenness*.

Zacharias.

And now (mee thinks) my text like an ingenuous picture looks upon all here present, in which both Nobles and People may behold their sin and danger represented. In the description of which it shall be my endeavour to be brief, and plain; brief, that I fall not into the error of the text, and be like them that remove the bound of the time; plain, that not the meanest Auditor be oppressed and broken in his judgment; and let it be the prayer of us all that the grace of the Spirit may be poured on us like water, so as we may willingly walk after the commandments which shall from God be delivered to us, and the Word of the Lord (so the *Caldees* reads it) may be as a moth to our sins, and a rottenness to our corruptions.

Verbum autem meum erit quasi lima, &c.

Tharg.

And so I begin with the first generall, to wit, the charge, and that as it is drawn up concisely, yet fully;

B 2

First,

First, against *Judah* and her *Princes*: the *Princes* of *Judah*, &c.

This Prophet was one of the sharpest Preachers that ever God sent to his people; his commission was primarily intended for *Ephraim*, yet collaterally extended to *Judah*; his Sermons contain plain detections, full convictions, and impartial arraigments, of all sorts of sinners, none are spared, neither Prince, Priest, nor People; hee summons all these, Verse the first, and chargeth the chief in this, even the *Princes* of *Judah*.

A pattern worthy of imitation by all Gods Messengers, those who are fishers of men must catch as well great as small fishes in the net of reproof; Faithfull Ministers must not despise the meanest for the sins sake, nor spare sin in the highest for the mans sake; it is Gods command to *Jeremiah*, that hee should not be afraid of any of their faces to whom he sent him: Chap. i. 8. the truth is as *Mauritius* said of *Phocas*, *Siracides* *est bonitatis*, if we feare their faces, wee kill their souls; if we hate their sins, wee murder their persons; of all places a Parasite wont becomes the Pulpit; for a Minister then to pick feathers off great mens coats, and sow pillows under their Elbows, when he should be shooting arrows at their sins, and pricking their consciences with the needle of rebuke, what more odious? Of all persons, Nobles stand in most need of plain (though humble) admonitions these are the best dainties wee can present them with, as being Novelties all the yeere long. Since, whilst they abound in the confluence of all other things for the most part they want faithfull reproofers. Let therefore the Philosophers resolve be taken up by all Preachers, *moris malo quam similitudo*, rather to dye then to dissemble, ever remembering that as Philosophy, so Divinity, *Stemma non sufficit*, must know no man after the flesh, accept no mans person, but impartially divide to every one their portion, reproof to whom reproof belongeth, yea, though they be Princes, for so doth our Prophet here accuse the *Princes* of *Judah*.

But what is the offence that these great Delinquents are charged withall? they were like them sayth the text, that re-

Quid deest o-
mnia possidenti-
bus? illi: qui
verum dicat.
Sen.

move the bound. Saint Hieron calls *Hosai*, *uicem commati-
cum* & *per sententias loquentem*, one whose expreſſions are
both ſententious and enigmaticall, couching much in a little;
ſuch is this, I have now in hand: I will not waſte my precious
time, nor tyre your Honourable patience with the various
conceits Expoſitors have upon this claule; give me leave only
to preſent you with a double conſtruction, the one literall,
the other metaphoricall, both probable and profitable for our
inſtruction.

1. Thoſe that literallly underſtand the words, read the par-
ticle *enaph* as a note not *ſimilitudinis*, but *veritatis*, of likenes,
but truth, as the Greeks ſometimes uſe for *αἰ*, for *ἄλλος*, and
ſo the fault here taxed is *Avareſſa Principum* the covetouſnes
of the Princes in that they were, *in alienas fortunas invaden-
tes*, unjuſt uſurpers of other mens Rights and poſſeſſions.

How hainous a ſin this is appears by that ſtrict prohibition
which God himſelfe gives againſt removing of neighbours
Landmarks, *Deut. 19. 14* backe with an execration *chap. 29.
17.* and that ſeconded with a woe by the Prophet *Iſaiah 5. 8.*
A vice ſo injurious that it was odious to the Heathen, and
therefore the *Romans* condemned the meaner ſort who were
guilty of it to the metall houſes, and baniſhed the better ſort
with the loſſe of the third part of their eſtates: ſo that I can-
not but wonder with what face our Anabaptiſts aſſert, and I
fear if (permitted, would endeavour) a Community of goods.
I grant the primitive Chriſtians had all things common, but
that was *χρησιν* not *κτῆσιν* in regard of uſe, not right, and
that by voluntary conſent, not neceſſary command; the truth
is that morall prohibition of ſtealing muſt be aboliſhed, and
the Evangelicall precept of Charity is needleſſe, if eyther men
might not erect bounds of their poſſeſſion, or others might
lawfully remove them at pleaſure.

A crime than this, and that moſt incident to Princes, it
too often falling out that *potentia incrementum ſceleris occaſio
majoris*, the greatneſſe of their power ſeems to warrant the
vaſtneſſe of their deſires: Two inſtances among others are
moſt remarkable; the one in ſacred, the other in prophane ſtory,
the

the one of *Ahab* who falls sick for *Naboths* Vineyard, and at last determines to burn the Bees rather than lose the honey, cruelly writing his title to the land in the owners blood. The other of *Alexander*—*cui noni sufficit orbis*, whose triangular heart the round World cannot fill, and therefore weeps that there was no more to conquer, to whom that Pirate wittily replied when checked by him for pillaging Ships at Sea: *Cur tu orbem terrarum?* why do you ransack the whole world? Indeed that Proverb of the Sea is too often verified of great men, that they are ill neighbours, their covetous desires being aptly resembled by *Saint Basil* to fire which burns from house to house, and Wood to Wood, while there is any materials to feed it.

O beware we of this *Carnivorous appetitus*, dog-like greediness to swallow up all we can; if *Dives* is tormented *quia cupide servavit sua*, what shall be his portion, *qui avido rapit aliena*? if those fists which too closely keep their own, shall be cut off, what shall become of those hands that are opened to grasp other mens estates; we see all creatures know and keep their bounds, fishes the water, beasts the earth, birds the air; let men learn of them, and especially let Magistrates remember that note of *Cajetan* upon *Exod. 18. 20.* though it might suffice a private man not to be covetous, yet it is required of them to be haters of covetousness.

I end this with one short confectary, if it be a sin with an *Anathema* to remove our neighbours, what is it to alienate the Churches bounds? *Solomons* Proverb resolves it fully, *it is a snare to him who devours that which is holy*, chap. 20. 25. O take heed of a sacrilegious surfeit, a disease so perilous, that envy it self cannot with a worse to an enemy. *Cecil Lord Burleigh* gave advise to his sonne, that hee should build no great house upon any Impropriation, wel-knowing it would be built upon a sandy foundation; surely for the spoils of the Church, private families, yea the whole Kingdome mourns. *May this Parliament so far honour God, rather God so far honour this Parliament as not to be removers, but restorers of these bounds.*

Quamvis sufficiat homini privato esse avarum non sufficit tamen principi aut iudici sed oportet tam alienum esse ab avaritia ut odierit ipsam.
Cajet.

2 The other interpretation, though Metaphoricall in regard of the phrase, yet is most proper in respect of the sense, suitable to the note of similitude; and generally received by Expositours, for the better understanding whereof wee shall enquire what this bound is, and wherein the sin of removing it consists.

1 For the former wee must know that after the ten Tribes revolted from God, only the two were as his field and possession; the bound of this field considered as a State, was those rules of equity and justice; as a Church, those precepts of true Religion and worship which was given to their Fathers by God: those in the Judicall, these in the Ceremoniall, both summarily and substantially in the Morall Law. *Pavus* seems to understand it of the latter only, *Zanchius* chiefly, yet comprising both, and not without good reason, since not only the names (which in the Latine are derived from binding) but the natures of Religion and Law have Analogy with a bound; for as without bounds no man would know his own, or if he did know it, not retain it, or if retain it, not in quiet, so neither can a people without Gods true worship and good laws.

Religio à religando. Lex à ligando.

1 The bound is *Segregans* distinguishing between *inter se et ceteros*, one mans possession from another; so do wholesome Laws civill Nations from Barbarians; by them were the Jews severed from all the people of the World. So doth the true Religion; by it were the Jews known from the Apostate Israelites and the Idolatrous Heathen, in which regard, God sayth of them, *I have severed you from other people: thus yee should be mine*, *Levit. 20. 26.* and this it is which separates us Protestants from Papists and Pagans; Hereticks vvithin, and Ethnicks vvithout the Pale of the Church.

2 The bound is *conseruans*, preserving mens rights that one may not injure another; the Romans esteeme *Terminus* as a God to vvhom they committed the safeguard of their Lands, and in honour of vvhom they kept Feasts; and surely it is the Law vvhich administers too, and upholds every one in their due, that might overcome not right, upon vvhich ground the

*Inde date leges
ne fortior omnia
posset. Ovid.
Cives non minus
oportet pugnare
pro legibus
quam pro mani-
bus; absque legi-
bus nullo pacto
possit esse civi-
tas incolumis,
absque manibus
possit.*

Herac.

the Philosopher was wont to say we must fight for our Laws rather than our Walls; since a City may be safe without these, but not without them. Much more is this verified of Religion which *Plato* divinely calls, *εὐσεβείας τὰς αἰτίας καὶ τὰς ἀποδείξεις*, the foundation of all Laws and preservation of all society. *Sine religione non principes officium suum non subditi facient*; it is true devotion towards God that keeps us in orderly relation one to another.

3. The bound is *pacificus*, that which prevents controversies, and preserves peace; it is true of good Laws which end all quarrels, most true of Religion which as it binds man to God in duty, so man to man in unity. While the Twelve Tribes continued due in Religion, they remayned one in affection and subjection; peace is both the Nurse and Daughter of Piety. No knot so firm as that which this ryes; so true is that of Saint James, *the wisdom from above is first pure, then peaceable*, Chap. 3. 17.

You have viewed the bound, now see the fault of the Princes in reference to this bound, for which I shall make use of a double translation.

First, some read it *transfere meos moventes terminum*, according to our English translation; they did remove or take away the Bound and thus the crime reproved is *inordinatio principum*, the Princes extreame sluggishness in not administering justice and maintayning Gods worship according to his laws, *neglectis legibus neglectoque cultu divino de Deo induxerunt*, they cast off all care of Equity and Piety, *quod libuit licuit*, every man did what was right in his own eyes.

And surely the accusation of the Princes for this as an iniquity, is a plain intimation of the contrary, as a duty, that they ought not only (which few deny) to uphold Civill Laws but (which many in this scepticall age impugne) to continue Gods Worship. It is the command given to all Kings and Judges of the earth, *serve the Lord in fear*, *Psal. 2. 11*. upon which Saint Augustine well observes *aliter servis quam homo, aliter quarex*. A Magistrate must serve God, not only as a

man,

Zanch. Par.
in loc.

a man, but as a Ruler; and when is that, but as the same Father excellently, *cum bona iubent, mala prohibent. non solum quæ pertinent ad humanam societatem, verum etiam quæ ad humanam religionem*? When they both command those goods things, and forbid the evils which appertain as well to divine worship, as to humane society. Among those many offices which *Plato* conceives belonging to Magistrates, he mentions this as the chief; *ut et Deus servaretur, to take care of Gods service.* Indeed strange it were that those who are expressly styled Gods, should have nothing to do in the matters concerning God, or that this care should lesse concern Christian Governours (which some affirm) then the Jewish Kings. It is prophesied of the Church of the New Testament, that *Kings should be their nursing fathers, and Queens their nursing mothers, Isa. 49. 23.* Sure then the child of Religion is intrusted to their charge. That which *S. Paul* requires to be the end of the peoples prayer for the Magistrate, ought doubtlesse to be the end of the Magistrates care for the people, namely, *That we may lead a peaceable and quiet life in all godlines & honesty, 1 Tim. 2. 2.* I grant, as Law is the bound of a Commonwealth, so right Reason is the limit of Law; and as Religion is the bound of a Church, so Scriptures are the limit of Religion, beyond which nothing ought to be required as essential and necessary: yet this hindereth not but that Magistrates through their own industry, and the advice of learned Councels or Synods, ought to find out and establish that Religion which is most consonant to sacred Writ. It is true, mens consciences cannot be compelled to embrace the faith professed; no more can their hearts, to the love of morall vertues: yet in regard of outward conformity, they may and ought to be enjoined the frequenting of Gods publike Worship and Ordinances, the means of both. It is better to be *compelled to a Feast*, then run to a Fray; and it is a just Quære, whether they who would not have the Magistrate compell them, (had they power) would not compell the Magistrate? Wee must indeed distinguish *inter violentam conscientiarum coercionem, & publicè exercitiè prohibitionem.* That all mens judgments should in

Psal. 82. 6.

Luke 14. 23.

Gerard.

every thing assent to the rule established, cannot be expected. That none should dare publicly to practise the contrary, ought to be required. The power of Religion lyes in its purity, and purity in its unity: divers kind of grain in one ground, of beasts in one yoke, of clothes in one garment, are forbidden in the Law; and shall divers Religions be allowed in the Gospel? I have read indeed of a *Turk*, who resembled the diversity of Religions in his Empire, to the variety of flowers in a garden; but Christian Magistrates must account them as weeds, which if not pluckt off, will soon overtrop the flowers of Orthodox doctrine: so true is that saying, *Religio nem owerit, quisquis religionum varietatem inducit*; Mixtures in, are the undoubted bane of sincere worship. A strict obligation of weaker consciences to things meerly indifferent, may prove injurious: sure I am, a free toleration of divulging errors in matters necessary, will prove pernicious. *Nullum peius malum libertate errandi*. What more dangerous for the ship then to sayle with every winde, since it must needs dash upon the rock? For the sheep, then to wander through every pasture, since it will quickly be devoured of the Wolves? And what then can be more perillous for the people, then to have liberty, or rather a licentiousnesse of transgressing Religions bound, to the eternall hazard of their souls? It is the offense here charged upon the Princes of Judah, *they were like them that remove the bound*.

Marf. Ficin.
Florent.

August.

Cald.

*A vera & avi-
ta religione dis-
cussa negotiat.
Vir bonus est
quis? Qui con-
sulta patrum,
qui legi iura-
q. e. servat.
Virg.*

Secondly, others read it *mutantes*, as those that change the bound: and so the sin condemned is *instabilitas Principum*, that not being content with the worship which God had delivered to, and was received by their ancestors, they went to the Israelites bounds of *Beithaven*, yea, to the Heathen at *Damascus*, and imitated their Idolatry. An hainous and pernicious sin in Magistrates, to affect novelties in Religion: True it is, the bound of humane laws is alterable, and yet not easily; *Solvenda, non rumpenda consuetudo*; Customs must be moved, before they be removed: but it is other wise with Religion. *Stand ye in the wayes, and see and aske for the old paths, where is the good way, and walk therein, and you shall find rest*

rest

rest to your souls, sayth the Lord by the Prophet, *Jer. 6. 16.* St. Paul willett *Timothy* to avoid *xanopias*; St. *Ambrose* reads it *xanopias*: they are neer a kin: Novelties for the most part prove vanities, not verities. I deny not but the fringe of divine worship may be variable; and yet in this, venerable antiquity is not to be forsaken for novell fancy: however, the garments of truth never waxeth old. *Guevara* sayth, a wise man is a friend to old books, and an enemy to new opinions. *Solomon* advileth his son, not to meddle with them that are given to change, *Prov. 24. 31.* It is the crime that is here charged upon the Princes, that they were like them that change the bound.

1 Tim. 6. 10.

Veritas nunquam senescit.

But was this only the Princes fault? nay, the sin was epidemically; the generality of the people disregarded equity, followed Idolatry. *Non excusat populum, sed offendit Principes corruptissimos, fuisse auctores & præcipue reos*: The Prophet doth not altogether excuse the people, but chiefly accense the Princes as being the authors, and so guilty of the peoples sin. Guilty they were,

Rivet. in lat.

1. *Conticendo*, by conniving at and suffering them in their Idolatry. *Qui peccat a non corrigit aliena, facit sua*: Hee that having power, corrects not others faults, contracts them to himself. It is a witty and true conceit a Rabbin hath upon these words, taking them in a literall sense: *The Princes were like them that remove the bound*, because they did not censure those who removed their Neighbours bounds. That Apothegme of King *Lewis* is most memorable: *The Prince who can punish faults, and doth not, is no lesse guilty then the offender himself*. It was a serious speeche a Jester uttered to the King who pardoned one of his Courtiers, saying, *It was the third murder that he committed*; Nay, replied he, *this Petitioner committed but one, the second and third was thine*: had justice been executed at first, he would have done no more. It is but equall, the fault of the inferiours should be imputed to, when they are not impeded by their superiours.

2. *Præcipiendo*, in that some of them did not only permit, but command the removing of the bound. So we read, that

wicked King *Ahaz* sent a pattern of the Altar at *Damascus* to *Uriah* the Priest, enjoining him to build one according to it, and offer on it, *2 Kings* 16. 10, 15. When subjects doe evill by precept, they increase the Rulers sins so fast, as they increase their own. If *Saul* charge *Doeg* to kill the Priests, *Jezabel* require the Nobles to stone *Naboth*; and *Ahaz*, *Uriah* to alter Gods altar; they may well be taxed as deeply engaged in those sins.

3 *Præcedendo*, by not only conniving, but commanding, nor commanding only, but practising themselves the violation of this bound, being like those Kings of the earth, mentioned *Psal.* 2. 3. who said, *Let us break their bonds asunder, and cast away their cords far from us.* It is the unhappy priviledge of greatness, to warrant by example, as well others as its own sins; whilst the unadvised vulgar take up crimes on trust, and perish by credit. Actions of Rulers are rules for the peoples actions; their both good, and ill patterns, become usefull, and hurtfull to those that are under them. If the Mountains overflow with waters, the Vallies are the better; and if the head be full of ill humours, the whole body fares the worse. *Væ a Principis censura*, Princes lives are more read then their laws, and their Example passeth as current as their Coyn.

Plin. Paneg.

Claud.

Mobile mutatur semper cum Principe vulgus.

Diod. Sic.

If *Nero* like Musique, all *Rome* will turn Fiddlers: The *Egyptians*, if their Kings be lame or blind; will maim themselves. Let but a Pharisee say, Christ thought to dye, the vulgar dare blaspheme themselves to hell. If a Peasant meet Luxury in a scarlet robe, he dares be such, having so fair a cloak for it: the common people are like tempered wax, easily receiving impressions from the seals of great mens vices. The truth is, a wicked Magistrate; *tametsi obest quantis præst*, injurieth as many as hee governs: *Qui in conspectu populi male vivit, quantum in se est omnes se videntes interficit*; by licentious living; he proves oftentimes a murderer, little better then a Basilisk; only this kills by seeing others, Hee by being seen of others.

thers. No wonder then the Prophet puts the peoples sin on the Princes account, chiefly complaining of them, that they were like those that remove the Bound.

To end this part of the Accusation, in some neerer Application.

Oh that there were not too just cause of removing the Bound from *Judah* to *England*! Shall wee reflect upon the former times? Might wee not then have beheld in the Commonwealth the Bound of Legall rule too much changed into Arbitrary government; in the Church, the Bound of Orthodox Protestant Religion grossly invaded and innovated? what else meant the open allowance of Sabbath prophanation, the manifest connivance at preaching, nay printing Arminian, yea Popish doctrines? the illegall introductions of superstitious Ceremonies, Tables removed, Crucifixes erected, Adoration towards Altars practised? So truly was it then said (by a reverend Divine now with God) *England was a little place, but a great deal of Rome in it.* And oh that *Principes Judah, i.e. Ecclesia*, (so *Ribera* allegorizeth the Text) the then Governours of our Church, had not through their allowance and practice been the fautors, yea, authors of these abuses.

Mr. Jos. Shute.

But to come neerer to these days: Is not the Bound still removed in Families, City, Countrey, yea, the whole Kingdom? The well compacted hedge of our Laws is trodden down; so true is that Maxime, *Inter arma silent leges*, The voyce of Law cannot be heard for the noyse of Drums. The well-wrought vestment of our Religion rent (with *Jeroboams* garment) into twelve, nay, indeed into a hundred peeces, by schismaticall Sectaries. There were some amongst the Philosophers of old, *qui jactabant solacismos suos esse laudes & gemmas philosophiae*. Who accounted their rude Barbarismes as the ornaments of Philosophy. Such are our new Opinionists, who present their vain fancies as the exquisite patterns of Gods minde. How are our Pulpits made stages, for every man to act his humour in; and our Presses market-places, for men

to vent their false wares and counterfeited doctrines? They all pretend to set the right bound, build the Lords house; but it is *Babel*, not *Bethel*, if wee may guesse by the division of their languages; and whilst they pretend to depart from a mysticall *Babylon*, they run into a literall one, I mean that of confusion: Our women are not more sick for new fashions, then both men and women are for new Opinions. Shall I sigh out my sad thoughts in that patheticall complaint of *Vincentius Lyrenensis*? The raging madnesse of many mens minds, impiety of their blinded eyes, and sicking humour after errors, cannot be sufficiently wondred at, whilst not content with those beams of Divine truth that have shone among us, they daily seek for *NEW LIGHTS*; yea, too many make it their only study how to adde, or change, or detract somewhat from our Religion.

Vix satis possumus mirari quorundam hominum insaniam, excecata mentis impietatem, & errandi libidinem, qui non contenti divinitus tradita & semel accepta fide, indies novam ac novam querunt, & aliquid gestiant Religioni addere, mutare, detrabere.
Vinc. Lyren.

And now, O yee Sons of the Highest, be pleased to call your selves to an account; Remember you are not now in the House of Lords, but in the House of the LORD; not sitting to judge others at your Bar, but to judge your selves at Gods Bar. As for mee, I censure you not, lest I be found amongst *Judees filthy dreamers, who despise dominion and speak evil of dignities*. Only suffer a word of seasonable exhortation, That ye would be pleased to set the Bound,

I To your selves and your own families: Reprehension is most naturall, when it begins with modesty at the Inferiours: Reformation is most effectuall, when it begins with Majesty at the Superiours. *Pareto legi, quisquis legem sanxerit*: Nothing more unjust, than that they who place bounds to others, should exempt themselves. It was a good answer *Solon* gave, when asked how a Commonwealth might be safe, *Si populus Magistratui obediat, Magistratus autem legibus*; when the people are regulated by the Magistrate, and the Magistrate by the Law, You must not think loosenesse and licentiousnesse to be the proper fruits of Greatnesse, to swallow up your sins in your wide Titles, as though Authority did consist in nothing but giving men liberty to do what they list. It was a prophane speech of him in the Tragedian, That *Holinesse, Piety,*
and

Sanctitas, fides, pietas, privata bona sunt; quæ lubet reges eant,
Sen Trag.

and Fidelity, are for private men, not Princes: nay, rather, in *maxima fortuna minima licentia*, the higher you are advanced, the more you are obliged; they had need goe more warily who ride upon the ridge of a hill, than those that travell on foot below. That which is a mote in other mens, is a beam in your eyes. *Quò grandius nomen, eò grandius scandalum*; I, and *eò gravius peccatum*. The eminency of your Honour aggravates others offences against You; and yours against God. As he said of ill Christians, so may we say of bad Great ones: *Ideo deteriores estis, quia meliores esse debetis*; they are by so much the worse, by how much they ought to be better: And the day is coming, when every licentious Nobleman shall cry out (as Leo the eleventh said to his Confessor, *Quam melius fuisset mihi si Monasterii quam Cæli claves tenuissem*? How much better had it been for me to have climbed the ropes, then sate at the stern? To have been confined to a cottage, then inhabited a palace? O then, though you are exalted above others, be not carried beyond your selves: consult not what may stand with the might of your greatnesse, but the authority of your place. Say to your selves, O ye Princes of the earth, with Nehemiah, *Shall such an one as I flie?* shall I whom God hath honoured so much, dishonour him by oaths so greatly? who am placed in an higher sphere then others, be either a dim, or a wandering star? Shall I who am most obliged to God by the bonds of wealth and power, exceed the bounds of truth and justice? Whom he hath made a ruler of the people, not rule my self and my own family? God forbid.

Salvian.

King James to his son.

Salvian.

Nehem. 6. 11.

2 To the Land and Kingdome. Improve your place and power (my honoured Lords) that the bound of Law between people and people may be maintained, without which a Common-wealth is but a wilde Forrest, wherein like beasts one devoures another; or a Pond, wherein the greater fish swallow up the lesse; *non populus, sed turba*, not a building, but a heap of stones. Endeavour (what lyeth in you) that the limits between King and people may be preserved, so as neither Royall Majesty may invade the Subjects liberty, nor the Subjects liberty intrinche too far on Royall Majesty. But I will not

not looke into Whirl-pooles of *State*, lest my head turn giddy: Religion is my errand, that the Bound thereof may be upheld against Errour and Prophanesse; those Pyramides which are reared up in the ayre, and support nothing, are the vain testimonies of frivolous mens inventions, but Pillars are rayled up to uphold something. O! remember you are the Pillars of the earth, and Religion can neyther be despised without danger, nor supported without reward.

Right Honourable, our Mother the Church is now in sore travell, you are her Midwives, the Childe shee brings forth will be eyther *Ichabod* or a *Benoni*, if it prove the *Ichabod* of a Toleration, the glory will depart from her; but if the *Benoni* of Reformation, the Father God will call it *Benjamin*, the Son of his right hand.

Me thinks (most Noble Patriots) I see Religion like a forlorn Damosell in ragged attyre, with her disheveled haire, weeping eyes, and bleeding wounds lye prostrate at yqr feet; crying out like that woman of *Tekeah*, *help O ye Nobles to rescue me from those Wolves and Foxes, Hereticks and Schismaticks that prey upon me*; Oh be pleased to take her by the hand, rayse her up; Set her upon her legs: place a guard about her, and drive away her enemies. Farre be it from Christian Rulers, so much as to think what *Tiberius* said *Deorum injurias diis cura esse*, Let God revenge his own injuries; nay, rather doe you vindicate his truth, that hee may your honour. Remember I beseech you, you are within the bounds of a *Covenant*; for what? a Toleration? No, an *extirpation of all Heresies, Schismes, and prophanesse*; what if while the Arke was floating on the waters of strife, you were inforced to entertain Wolves and Lambs together, yet now that the waters are abated, and the Arke in some measure settled, send out the Wolves from the fold; Oh let your thankfulness to God for preserving the bounds of your possessions appeare, by your mayntaining the bound of his worship, suffer not your selves I beseech you by self-respects and politicke Principles to be withdrawne from this worke; hee that pieceth Gods providence with carnall policy, is like a greedy

a greedy Gamester, who having got all his game in his owne hand, steals a needlesse card to assure himself of winning, and thereby loofeth all. It is an hard question, whether is greater Idolatry to preferre reasons of State, before Principles of Piety, or to worship a golden Calfe. Oh let Policy ever give place to Piety, your private affections be swallowed up in the common cause, as small Rivers lose their name in the Ocean. That practice of *Pompey* deserveth your observation and imitation, who when his souldiers would needs leave the Campe, threw himself down at the narrow passage, and bid them goe, but they should first trample upon their Generall. Oh let Hereticks tread down your Honours, ere you permit them to throw down the bound of Gods worship; it was the ennobling Epitaph of *Rodolphus*, *Ecclesia cecidit*; may it be your glory in after ages that you were the Guard of good Laws, Champions of Justice, Promoters of Peace, and Patrons of Religion.

For the better preserving of this Bound be pleased to

1. In courage and enlarge the Disciplinary power of the Church, let not her shepherds want sufficient means to keep out the ravening Wolves, and fetch in the straying Sheep.

2. Effectually prohibit all from entring into the work of the Ministry but by the doore of Ordination; let not those be admitted to sit in *Moses* chair, who have not first fate at *Gammaliels* feet; it is true, the Vineyard of the Lord wants labourers; But I hope now the Kingdom is in some measure established, those may be re-admitted, whom no scandal, but conscience made incapable for a time; may it never be the reproach of this once famous Church of England, that her Priests were made the lowest of the People, and the lowest of the People made her Priests; that her grave and learned Preachers were forced to run *Mechanicks*, and simple vulgar *Mechanicks* entertained to be her Preachers.

3. Speedily appoint due penalties for those who wilfully remove the bound, such as are odious Blasphemers, obstinate Hereticks, and notoriously prophane persons.

My Lords, you have done worthily in appoynting a solemne Fast for that invasion which Heresies have made of late upon the bound of our Religion, but as you take with you words, so take to you the sword, and thinke God sayth to you as he did to Joshua, *Wherefore sit you on your faces? up and be doing; take away the accursed from among you?* That of Saint Bernard is true, if taken *cum grano salis*, *sedes suadenda, non imponenda*, Faith is wrought by persuasions, not compulsions; yet that of Tertullian is as true, *divinies vincenda non suadenda*, obstinacie must be forc'd, not wooed; it was a Divine speech of Solomon, *Quia utrumque religionum apud diversas gentes, diversos statuitur poenarum quodammodo aliquos*, divers Nations appoint various punishments, all some, for those that violate Religion, tell me, I beseech you, *Is it a capitall crime to speake Treason against the three Estates of the Land, and shall it deserve lesse, to blasphemize against any of the three Persons in the sacred Trinity? Is it an offence worthy of punishment to abuse the Sonne as a King, and is it lesse to dishonour the Sonne of God? shall they who rob your houses be condemned, and those that rob your souls escape? are those women which adulterate their husbands beds justly sentenced, and shall those who adulterate Gods sacred word go free? Fidem, po. ser. vane Deo levius quam hominib?* It is a more vaine offence to breake faith with God then man? I speake not this to cast a blemish upon your Honours; I have learned so much State-Divinity as to distinguish between *voluntas signi* & *benefacti*, I well know the byas'd Boul may fetch a compassse to touch the Jack; durst Zachary begot him who was the voyce of a cryer, neither doubt I but your former silence will end in a loud decrying of all herodox opinions and practises; my onely ayme is to add spurs to your pious intentions, that they may appeare by such peremptory actions, as the people may not deceive themselves with vain hopes of unsufferable liberties. It is to be supposed that as in the sweating sicknesse in England, the sick persons when beaten on the face with sprigs of Rosemary by their friends, would cry out, *Oh you kill me you kill me*, whereas indeed they had killed

killed them in not doing it, for had they slept, they had dyed; so those whom the sicknesse of Errour hath surpris'd; being suppressed, will exclaim and say, *Oh you persecute them; you persecute them*; whereas indeed it is not a persecution that lets out the life blood, but a prosecution that lets out the corrupt blood: Oh happy violence which puls men out of the fire, blessed bonds that tye men to Christ, comfortable fetters which keep our feet in the way of peace: Let this work be wisely, faithfully speedily accomplished, so shall the power of Religion be advanced, the name of God honoured, the mouths of your enemies stopped, the feet of wanderers reduced, the hearts of the Gospels friends comforted; and Gods Ministers have no cause to complaine of England; as here the Prophet did of *Judahs Princes*; they were like them that remove the Bond; and thus I have given a dispatch to this first branch of the charge, referring to the Princes of *Judah*, to which as being most suitable to the Auditory; I have allowed an elder brothers portion of time; I hasten now to a brief discussion of

The second Branch relating to the people of *Ephraim* in the close of the eleventh Verse, *because he willingly walked after the commandments*. The last word of this clause is variously rendered; the foread it as if it were *vanity*; the vulgar Latine as if it were *idol* that signifieth filthinesse; by both expressions they understand Idols, which the Scripture thinks worthy of no better names; in regard of the former they are sometimes called *idols* *quasi* *idols* *non* *deum*, without strength, or rather from *idols* nothing of no value; so the *idols* of Saint Paul, *an Idol is nothing in the world*, in regard of the latter they are elsewhere styled *idols* *sterilis*, dunghill-gods sending up an unfavoury smell in the nostrils of the true *Jehovah*; and thus the phrase is most usuall in Scripture of *walking after Idols*, and *going after vanity*, in both which constructions the accusation seems to be framed against the Kings as well people of *Israel* who were guilty of grosse Idolatries.

The most received reading is *idols* *præceptum* according

Oculus *idoli*

vanitatis.

Sept. post sordes.

Vulg.

Levit. 26. 1.

1 Cor. 8. 4.

Ezek. 12. 3.

Per contemptum. Iun. qui facere suo Deum offendunt.

Iob 31. 5.

1 King. 17. 15.

Deut. 8. 19.

to our translation, *the Commandment*; and so the fault was the peoples in walking after it; what this commandment was, you may read 1 Kings 12, 28. The occasion and matter of it was this.

Jeroboam being the head of ten rebellious Tribes, thinks it not safe that they should go up to *Heirufalem* to worship; his suspicious heart, no doubt, told him that Religion is a friend to loyalty, and if they still continued so, worship the true God, they would ere long have embraced their right King; what then? rebellion against the King must be attended with defection from God; his politicke brain findes out two neerer, and as he pretends, safer places within their own territories *Dan* and *Bethel*; there hee sets up golden Calves for them; makes woden Priests; and invites the people to worship them; thus one sin draws on a greater; *Cains* anger is seconded with murder; *Ahabs* covetousnesse attended with cruelty; *Ezers* deniall backs with an oath; And *Jeroboams* rebellion with Idolatry.

הוֹלִיל חַל

But in what posture is the people? the text tells you, they willingly walke after his command; in the Originall there are two Verbs, the former whereof hath a double signification and translation.

Cepit, so the Vulgar, he began to walk; the old way of worship was superannuated, and like an old Almanack grown out of date; a new invention is but presented, and the giddy people begin to walk after it; nor is it any wonder that *it* followeth *cepit*; having began, they walk on; sin is of a pleasing nature; especially Idolatry; the Prophet calls Idols *delectable things*; which being once imbraced are not easily rejected.

Isa. 44. 9.

Ovid.

Facilis discensu

Sed revocare gradum

It is a swimming down the stream; to stop is difficult; it is good advice therefore, *Principis obsta* crush sin in the egg, and dash these Babylonish Infants against the stones.

a Voluit lubens exit, the most generall and suitable reading

ding; He willingly walks. Jeroboam coyns Religion in the Mint of his own brain; sets the stamp of a command upon it; and it passeth with the people for Current; he sets up golden Calves; & the brutish Vulgar like an herd of Beasts follow after them. It is no marvell, where *Valuit* goes before; that *Vit* comes after; that *Ephraim* being willing; resolves to walk: the Hebrews say that this Verb is never without another at his heels; sure then, he will believe him; & so it is. What the *primum mobile* is in the heavens; that the Will in the soul, carrying all the faculties about with its own motion: The Brain is a projector, the Eye an Intelligencer: the Tongue an Orator, the Hand a Factor, and the Foot a Lacquey to the Will: where the commands, the Head plots; the Mouth talks; the Eye looks, the Hands worke, and the Feet walke. He willingly walked.]

Semper habet post se verbum.

The Prophet layes the Accusation against *Ephraim* in this form, for these two reasons.

1. *Ut omnem excusationem tolleret*, that their excuses of excuse might be plucked off. It is not strange if a People devolve their faults upon the Princes, Subjects, or their Kings: so it is likely did this people upon *Jeroboam*. *It was his invention to erect the calves; his prescription to require them in worship.* But here the Prophet silently sils these objections: True, he commanded; but you scorned his edicts; he set them up; but you fell down before them. It would not serve *Eve's* turn, that the serpent seduced her; nor *Adam's*; that *Eve* beguiled him; since the true cause in both, was the abuse of their own free will: Nor doth it excuse *Ephraim*; that *Jeroboam* chalked out the way; since he willingly walked in it.

Præoccupat conversationem populi. Par.

2. *Ut duplicat am culpam offenderet*, that they might appear beyond measure sinful: though it be not essentially the nature of sin, yet circumstantially it is an high aggravation of sinne, when it is committed willfully; the more sin pleaseth us, the more it displeaseth God; & eo plus malitia quo plus complacencia, the more complacency we take in, the more maliciousnesse goeth along with any wicked action. The word here used notes a fulnesse of consent to, and acquiescencie in any object, their

Semper significat in re quæpiam, acquiescere, eamque tota voluntate amplecti. Mas. in Ioth. 7.

their obedience was not a mixt act of the will, partly forced through feare; here was no *fiery furnace*, nor *roaring lions* prepared to awe them, only a bare command, with a plausible pretence of ease, *It is too much for you to go up to Hierusalem*; and the people are well pleased with it, rest satisfied in it.

Learned *Zanchinus* upon the Text makes three degrees of voluntary sins.

The *lowest*, is when the will consents, but drawn with fear, and forced with apparent dangers.

The *next*, when the will consents freely and fully, upon a meer command from another.

The *highest*, when the will plentifully consents to what corrupt judgement dictates onely upon diabolically instigation.

The former of these excuseth in part, but not wholly; the latter greatly aggravate.

The first was *Peters* case, whom carnall feare induced to deny his master.

The second was *Ephraims* sin, to whom no sooner doth *Jeroboam* hold out his finger, but he puts forth his feet to follow Idols.

The last was the crime of *Jeroboam* himself, who through the Devils perswasion invented and pursued Idolatrous worship. The King goeth before, and the people are not far behind; hee was the Father, and they are Nurse of a monstrous Childe, which afterwards proved the death of both: the principall blame was his, yet they are not at all excusable, since it was not *compulsio*, but *ellectio*; they chose to imbrace the Kings command before Gods, and willingly walked after it.

Oh see how forward the Vulgar are to receive injunctions from their Rulers! the most (as *Thomassin* sayth) *Populi pro Deo colunt*; are like the *Indians*, that worship a rag of red cloth: Every man will be of the Kings religion: if Governours prove nursing Fathers to Piety, the People will love the Child for the Nurses sake; and if they countenance a New worship, these care not to sin by subscription, and damn them-

selves

*A tanto, non a
toto.*

selves with authority; thou art my King O God, sayth David, thou art our God O King, is the voice, at least the thought of the multitude.

Oh what heed ought Magistrates to take of what they establish as a law, since as the first sheet is composed, all the rest are speedily imprinted.

Finally, in Ephraim's sin let us see our duty, in matters of Religion, no further to walke after rulers command, then they walke after Gods; fatherly power is the rice of all authority; and yet our Saviour tels us, *he that loves father or mother more than him, is not worthy of him*; Mat. 10. 37. *Amantius generatorem, sed progenitorem creatorem*, Parents must be honoured, but God preferred; it is as true in regard of Regall as paternall authority; the instances of the Hebrew Midwives, the three Worthies, and *Daniel* are obvious to all. That Epithete that was given to *Bacon* of *Doctor resolutus*, in this case well becomes every Christian; it was a just resolve of *Luther* in divine matters, *cedo nulli*, a remarkable speech of *Socrus*; though an Heathen *philosophus* *et Sen* *pudicus* *et sapiens* not much unlike that of the Apostle. *We ought to obey God rather then men*, it is true, when the supreme authority enjoyns what God inhibits, we must patiently undergoe the punishment inflicted, but not willingly walke after the Commandement prescribed; it was a pious speech of King *Henry* the eighth to *Sir Thomas More* when he made him Chancellor, *look first at God, then at me*. *Saint Austins* rule is excellent; *Contemne potestatem timendo potestatem*; the supreme power hath a superiour in heaven: for feare of this we must contemne that; that may threaten the prison, but this hell. In a word; neither must Princes leave the people to their own will; nor the people conformance themselves to the Princes will, but both to Gods will in matters of Religion, lest other ways both Prince and people be consumed: which leads me to a compendious discourse of

The second Generall, to wit; the severity of the doom, & Severally, and that as it is pronounced severally. 1 Against the Princes of *Judah*, in the end of the tenth verse, *I will pour out my*

Exod. 17. 8.
Dan. 3. 18.
& 6. 10.

Acts 4. 19.
5. 29.

my wrath upon them like water. An heauey burden! (so the Prophets use to call threatenings) *non tam virba; quam sonitu trua*, to use St. Hieroms expression; every word breaths terror into the bosome of degenerate Princes: whether you look,

Ira metalepticos pro uindicta ab irato Deo inflata.

עַם אֵלֶּיךָ מִן הַשָּׁמַיִם
transfire.

Spuma ab igne, impetuus.

Allusio ad crimina.

I Upon the matter or thing threatened; it is: *wrath*, here taken for revenge, inflicted by an incensed God; and this not an ordinary, but the utmost degree of anger: the Hebrew word notes a boundlesse wrath, *qua nullis repagulis possit contineri*; which knows no limits but those of his own mercies. The *Seventy* translate it by a word as emphaticall, being a military expression; noting that violence which the Souldier useth against a City, scaling the Walls, battering the forts, till he hath forced a passage. Divine wrath is not lessened, but augmented by opposition: so true is that of the Psalmist, *Who may stand in thy sight when thou art angry?* Psal. 76-7.

It is not unworthy your obseruation; the fit analogie between the *sinne* and the *punishment*; No bounds could keepe them from sinning; and therefore Gods wrath knows no bound in punishing; as their transgression was above measure, so Gods judgment is without measure. It is St. Chrysostoms Note concerning the *fiery stowe*, which God rained upon *Sodom*: that as the Sodomites inverted the course of nature, by seeking woman in man; so God changed the order; by showing down fire in stead of water. Thus doth the Almighty justice ever proportion the smart to the fault: so that here we may at once behold the greatness of the sin, in the punishment; and the fittesse of the punishment; to the sin; boundlesse wrath, for boundlesse transgressours.

Or secondly, on the manner of executing this wrath: *I will poure* Gods administrations of judgements are various; his justice walks not always in the same path, nor with equall pace. God hath vials and vessels of wrath; out of them hee drops, out of these hee poures: Dropping is a gentle successive act; such is Gods anger to his children when they offend him: Pouring is a violent and simultaneous act; such is Gods wreth against the wicked.

Nay,

Gund. p. in loc.

Nay more; *I will poure it like water.* I finde one upon the Text, taking the Metaphor in way of mitigation: *Aqua est mundare, lavare*; as though the wrath here spoken of, were not so much revenging, as correcting; to cleanse their finnes, not drown their souls. In which regard he propoeth this as a pattern to all Magistrates, whose ayme in punishing offenders should be, *ut eluant, non obruant*; to purge them from their faults, not overwhelm them in ruine. A conceit witty indeed, but not welghtry.

I rather take it by way of Aggravation; further expressing the fiercenesse of his anger. *Effusa aqua symbolum abundantie*; it is usuall in Scripture to represent abundance by water: When *Christ*, in the person of *David*, would expresse the extremity of his sorrows, hee sayth, *I am poured out like water*: When the Church would aggravate the cruelty of her enemies, she sayth, *They shed the Saints blood like water round about Ierusalem*. And here when God would delineate the severity of his wrath, he threatens to poure it out like water: conceive the allusion to the pouring out of a vessell; that of water, is the most absolute; Wine poured out leaves a scent; Milk a colour, Honey a taste; but Water, nor scent, nor colour, nor taste behinde it. Conceive the allusion to the Floud, when the windays of heaven were opened, the fountains of the great deep broken up, and the whole face of the earth covered with waters? what more violent? in which neyther men nor beasts (but those in the Ark) escaped. A further demonstration of Gods inevitable and irresistable wrath: you have sometimes seen a little River stopt for a time by a Dam, never ceasing till it hath got the mastery, and then setting (as it were) its foot upon the Dams neck, leaps into the channell, not without some noyse of triumph: A petty Embleme of Gods conquering anger; which over-runs all obstacles. Imagine rather you saw, in that universall deluge, the amazed people climbing to the tops of houses, scrambling up the height of mountains, and yet there overtaken by the churlish waters, and swallowed in the depth. A fit description of Gods overtopping wrath poured out on the highest mountains, as well as

Psal. 12. 15.

79. 3.

the lowest vallies; the greatest, as well as meanest offenders.

To apply this:

1 Oh let licentious Princes tremble at this indignation; they would have others feare their wrath; let them stand in awe of Gods, though they care not for the wrath of any man, yet let them tremble at Gods anger. Oh you that have *Danaes* golden showers poured into your bosomes, think on Gods wrath ready to be poured upon your heads; you whose houses are paved with Pearls and walled with Diamonds; remember you have no roof, but are open to heavens thunder. *Artemon's* servants in *Plutarch*, when he went out, carried a Canopy over his head, lest the heavens should fall upon him; fond man, no Canopy can keep the showers of heavens wrath from falling on us; it is the custom of greatnesse to challenge to its selfe impunity; when as indeed *potentes potentior* mighty sinners shall be mightily punished; let then the Councell of the *Psalmist* be acceptable to all Kings and Judges of the earth; *Kisse the Son* with a Kisse of affection and subjection; hang at his lips for the rule of your life, depend upon his word for your Religion; exalt his Scepter above your own honours *least he be angry and yee perish from the right way; when his wrath is kindled, yea but a little, blessed are all they that put their trust in him.*

Psal. 132.

2 Let both Princes and People endeavour by all good means to prevent the effusion of this wrath; to this end: learn *veto*

1 Poure out our tears *like water*. Tears of compassion like strong water; to comfort the hearts of our distressed brethren; our shewing mercie to other, will mitigate Gods fury to us.

2 Tears of devotion like sweet water in the nostrils of God, when we seeke him weeping, we shall finde him smiling.

Above all tears of contrition like clean water, to wash away those sins which have provoked his anger; that wrath which is here sayd to be poured out like *water*, is elsewhere said to be poured out like *fire* and no way to quench it; but by these tears Artificers use to fasten Marble statues upon their bases

Dan. 2. 4.

bases with Molten lead, no better way to fasten our Kingdom, and Cities, Families, upon a sure foundation; then by melting ourselves into tears of repentance.

2 Pour out our hearts *like water* in humble supplications at the throne of grace, both for pardon of sinne and preventing of judgement; fervent prayer keeps the keys of heaven: both opening the treasury of love, and looking up the Armory of wrath; let us then not only say a prayer, *but pour out a prayer*; and not only our words, but our *hearts* before God, that hee may not pour out his anger on us.

Isa. 26. 16.

Psal. 62. 8.

*Sage Jovem vidi cupi jura sua fulmina vellet
Mutare: thure d'ato sustinuisse manum.*

Ovid.

When we open our mouthes in humility, God withholds his hand of Severity; it was the way prescribed the men of *Athens* by the Oracle for the removing of a great plague *duplare Aram* to double their sacrifices on the Altar, indeed *Oratio posita est per quam ira Dei suspenditur, venia procuratur, poena refugitur, & pramiorum largitas impetratur*, devout prayers are the best means of appeasing anger, procuring pardon, avoyding punishments, and obtaining mercie at the hands of the Almighty.

Cass.

3 Pour out our sins *like water*, to wit, speedily, as in pouring, the drops of water run one upon another. Willingly, as in pouring, the water runs out without any opposition. Universally, as in pouring, the water ceaseth not till all be out. Finally, as the water that is poured on the earth can never be gathered up again, thus let us pour out all our sins, and God will not pour out all his wrath, let us speedily cast away the filth of our transgressions, and he will soon stop the current of his indignation; let us chearfully reforme, and he will not willingly afflict; let us having cast away our sinnes never more return to them: and then though his anger have been poured out on us, he will graciously return to us. In a word, repent we of our provocations, and he will repent of this commination, to *pour out his wrath like water*.

Have done with that; and hasten to the second part of the doom, uttered against

The people of Ephraim. *Ephraim is oppressed and broken in judgement.*

The *Seventy* read the words actively, understanding it of *Jeroboams* wars with *Rehoboam*, in which he oppressed him. Idolatry and cruelty are two usual companions; it is no wonder that they who offer injury to God, use violence to man: *Jeroboam* walks after Idols; and therefore oppresseth his neighbour King.

The Hebrew participles are of the passive voice, and so better rendred, *Ephraim is oppressed*, &c. According to which version they admit of a three-fold reference; to their domestic governours, forraign enemies, and God himselfe.

Ephraim was oppressed by his governours. *Oppresserunt eum reges, & deciperunt*; so *Aben Ezra*: their Kings by violence oppressed, and fraud deceived them. It is the Prophet *Micahs* complaint of the heads of the house of *Jacob*, and the Princes of the house of *Israel*, that they *abhor judgement*, and *pervert all equity*, chap. 3. 9. In this sense the Chaldee reads the whole verse. *Iniqui prementur viri Ephraim, & apprimuntur iudicis suis; quia se vertunt iudices eorum, ut erarent post mammona iniquitatis*: their Heads judging for hire, injured the people, being more pleased with receiving rewards, then doing right. It is the complaint of *Israel*, in the 16 verse of the former chapter, That her Rulers, *with shame doe love*, [Give ye.] No manvell if bribes obstruct the course of Justice, and covetousnesse prove the mother of oppression.

A sore judgement upon any people, when their Princes are not shepherds, but wolves; Rulers, but ruiners; Bucklers, but butchers of the people; when they who should support, supplant; underprop, undermine; dresse, destroy the vines of the Commonwealth. *Et radix malis arboris radix avaritia*, Injustice is the root of all mischiefs.

The word which we translate *broken*, notes a crime peculiar to inferior Officers, who oftentimes affright the people with the Magistrates power, that they may extort money from them

κατεσυνέ-
σαν εφραιμ
τον αβελ σικον
αυτου κατεσυνέ-
σαν κριμα 70
2 Chron. 12. 15

רצח
סופח/מס.

them for their own profit. The other word which we read *oppressed*, notes a fault in superior Judges: the signification of it is large referring both to words, and actions; to open, and secret enterprises, either for withholding from others what is due to them, or withdrawing what they duly possess: such is the too usual course of men in authority, to make the inferior slaves to their covetous and malicious wils; sometimes by stout words and violent practices, sometimes by soft speeches and fraudulent pretences, taking from those under them what they have; or detaining what they ought to have. All which the sinnes of a people oft times bring upon them. *Secundum merita Subditorum disponuntur acta Regnum*, saith Gregory. Extorting Magistrates are used as whips to scourge the wickednesse of the multitude: And as, for the transgression of a Land many are the Princes thereof, so those may become injurious and destructive to the Land.

How much *England* hath groaned under the burdens of oppressions by the violence of former Courts, and still sighs under the irregular practices of present Committees, your Honours cannot be ignorant: The number of our *Samuels* is very small that can say to the people, *Behold, here I am, witness against me before the Lord and before the Parliament, whose oxen have I taken, or whose asses have I taken, or whom have I defrauded, whom have I oppressed, or of whose hand have I received any bribe to blinde mine eyes therewith?* However, I could wish they would take up the last clause, and say, *I will restore.* I am afraid it hath been cause enough to bring many sheepe to the slaughter, because they were *fat*: yea, some amongst us have been no better then bushes or brambles, to teare off the fleece of innocent sheepe, who have come to them for shelter; That complaint of the Prophet *Micah* being too plainly verified, *The best of them is a briar; and the most upright sharper then a thorn-bedge*, chap. 7. 4. But let such oppressors know, that as for the present they have been instruments, so one day they shall be subjects of Gods wrath. The same word in Hebrew signifies both a *wedge of gold*, and a *tongue*; and some say that

Hæc vox in usu apud Jurisconsultos. Est autem concussionis crimen cum quis ab eo quem Magistratum terrore afficit, eius periculi devitandi causa pecuniam extorquet Riv.

FWY

Significat opprimere verbis & factis, vi & fraude.

Prov. 28. 2.

Psal. 47. 9.

Isa. 58. 6.

*Fraſſis iudiciis,
nempe boſſium.
Par.*

*Prophetico mo-
re participium
preteritum pro
futuro ad rei
certitudinem
ſignificandum.
Rivet.*

Deut. 28. 47,
48.

Judg. 3. 13, 14.
Chap. 6. 1.
10. 8.
13. 1.

that the wedge of gold that *Achan* ſtole, had the ſhape of a tongue. Sure I am, bags of gold unjuſtly gotten cry loud in Gods ears againſt thoſe that hoard them up. As for you, my Noble Lords, let your ears be open to the cries of the oppreſſed, let your eyes be open to take notice of theſe oppreſſors: Remember you are the *ſhield of the earſh*, to protect the people from injury; and let *Alſonſus* his emblem be yours, A Pelican feeding her young with her own blood, with this Motto, *Pro rege & grege*. I ſay no more, but know, the acceptable Faſt to God, is to looſe the bands of wickedneſſe, to undoe the heavie burthens, and to let the oppreſſed goe free, and that you breake every yoke.

2 Others refer this oppreſſion to a forreign enemy, to wit the *Aſſyrians*, by whom they were carryed captive, uſed as ſlaves, & *omne iudicii levamentum periit*, and all the doors of juſtice were ſhut upon them. This though it came not upon the *Iſraelites* till afterwards, is (according to the Prophetical manner) ſet down in the preſent tenſe, to note the certainty of the accompliſhment. Deſtruction is inſeparably linked to corruption. God is as true in his threatnings, as he is faithfull in his promiſes. Chriſt ſayeth of the unbeleever, that he is *condemned already*, to wit in Divine decree, and the certainty of the execution: And here the Prophet ſayth, that *Ephraim is oppreſſed*; ſo ſurely ſhould it come to paſſe, as if it had then been inflicted.

Captivity is the uſuall wages of Idolatry: it was ſo threatned by *Moses*, that if *Iſrael* would not ſerve the Lord in abundance, they ſhould ſerve their enemies in cold, hunger, and nakedneſſe. It was afterwards frequently verified upon them in the time of the Judges; we find God ſelling them into the hands of ſpoilers, even their enemies round about, becauſe they forſooke him to follow Idols. The *Midianites* oppreſſed & broke them ſeven years; the *Philſtines* and *Ammonites* vexed them 18 years, and after that they were delivered into the hands of the *Philſtines* 40 years: & in the time of their Kings, when *Ephraim* walked after Idols, God often ſent the *Aſſyrians* to ride over them. The word *oppreſſed* according to the *Chaldee*, is read *Præda expoſitum*, *Ephraim*

Ephraim became a prey; not only their goods, but themselves were spoiled by the enemy. The Vulgar read it, *calumniam patiens*: Indeed what greater disgrace, then that Ephraim, Gods own people, should be oppressed by Heathen, that were worse & wiler then themselves? It is the height of reproach a father casts on his childe, when he commands his slave to beat him. Of all outward judgements this is the forest, to have strangers rule over us, as being made up of shame and cruelty. If once the Heathen come into Gods inheritance, no wonder the Church complaineth, *her blood is shed round about Jerusalem, and she becomes a reproach to her neighbours, a shame and derision to all round about her*. It was not without just cause that David being put to his choise by God, resolveth rather to fall into the hands of God then man. Strange invaders can never finde in their hearts to say that to themselves, which God did to his destroying Angel, *It is enough, put up thy sword*: Yea, even their tender mercies are cruel; the greatest kindnesse they shew, is but a lesser kinde of cruelty.

Psal. 79. 1. to 5.

1 Sam. 24. 14.

Verse 26.

To close up this:

1 What singular cause have we then to magnifie the goodnesse of our God, who in the midst of our *home insurrections* preserved us from *eternall invasions*? That when we were unnaturally tearing each other in peeces, a third party came not to devoure us both, what was it but his mercie? How should we say in Davids words, *Blessed be the Lord that gave us not as a prey to the teeth of other Nations*!

2 What a prevailing motive ought this to be against all sin, especially Idolatry? When the people of Israel had made them gods to goe before them, the Text sayth, *they were naked among their enemies*; wanting the protection of the Almighty, which is the only garment of defence to any people. When Phocas had built a strong wall in his palace, hee heard in the night a voice thus saying, *O King, though thou build as high as the clouds, the City will easily be taken, for the sin in the City will marre all*. Oh let us not flatter our selves in our strong Castles, mighty bulwarks, potent Navy! Idolatry and profaneesse will weaken all.

Exod. 32. 25.

Cedren. hist.

Bar-

Barbarus has seges-----

Ier. 5. 26.

Zech. 3. 5.

*Judicio Dei
iusto. Zanch.*

Sin wil pluck up our hedges, lay waste our fields for strangers, like ravenous beasts, to come and devour all. The ruined Monuments, battered Walls of many depopulated Cities, seem to tell the passengers, *Hic fuit hostilitas*, here hath been an oppressing enemy; And do they not withall tell, *Hic fuit iniquitas*, here hath been ruining iniquity. And while our Idolatries (though not so much corporall as spirituall, in worshipping not Images, but Imaginations) cry loud in Godseares what can we expect but that God should lift up an ensigne to the Nations from far, and bisse unto them from the end of the earth, that they may come with speed to destroy us? Let us therefore by timely repentance break off our sins, that we be not broken in judgment; let us suppress our Prophaneations, that no Enemy may oppress our Nation; and let it be our earnest petition to the Almighty, that however he deal with us, hee would not sell us into the hands of barbarous Turks, or Idolatrous Papists; that he would be a wall of fire round about our Land, a Wall to defend us; and a fire to consume those that shall approach to hurt us. In a word, let us all on our bended knees, with weeping eyes, lift up our voices and cry, *From further civill dissensions at home, and cruell invasion of enemies abroad, (if it be thy blessed will) good Lord deliver us.*

3 Some referre it to God himself, who by the unjust and tyrannicall judgements of men, is oft times pleased to execute his own justice. But what, may some say, is oppression no sin? or can the pure God be the author of sin? I answer: as God is *holy*, and therefore cannot authorize sin; so he is *wise*, and therefore hath a hand in sin; a hand not only in permitting sin to be acted, but ordering it for his own most sacred purposes, yea assisting to the action, but not the evill and malignity of it. Thus did God not only suffer the *Assyrians* to oppress *Ephraim*, but gave them that strength that did overcome, appointed the time how long, and the measure how great their oppression should be, making all to serve for his own ends, and the manifestation of the glory of his justice in

cor-

correcting a rebellious people. Besides this oppression, though in regard of the enemies it was a sin, and so to be imputed to their malice, yet in regard of *Ephraim* it was a punishment, and so to be ascribed to Gods justice. Observe the story of *Job*: You finde God, Satan and wicked men concurring in his oppression; *Res una quam fecerunt, Causa non una ob quam fecerunt*; they all concurred in one action, the taking away *Jobs* goods, yet upon a different ground. The Devill infligates the *Sabeans*, out of malice; they surpris'd his possessions, out of covetousnesse; God permitted and ordered it in wisdom and justice; so that neither did the enemies partake of Gods righteousness; nor He of their cruelty. The case is a like here: *Ephraim* is oppressed and broken in judgement; the judgement of his Princes, through their covetous desires; of his enemies, through their inveterate hatred; and of God, through his just severity.

*Sapē peccatum
est poena peccati.*

Indeed what more just, then that God should make Princes as Devils to that people, who set up their Princes as high as God; that they who left him to serve strange gods, should be forced to serve strangers; and whilst they made a prey of Gods honour by their Idolatry, God should give them as a prey to their enemies malignity?

Oh let us remember this in all oppressions wee meet with, that they fall not upon us without divine providence. What *Elisha* sayth of affliction in generall, is true of oppression in particular; *it comes not forth of the dust, neyther doth it spring out of the ground.* *Joseph*, though sold by his envious brechren into Egypt, sayth, *God hath sent me hither.* *David* being raised upon by *Shimei*, said, *God hath put him curse.* *Job* being robbed by the *Sabeans*, said, *God hath taken away:* And concerning the Israelites bondage under the Egyptians, the Psalmist sayth, *He turned their heart to hate his people, and dealt subtilly with his servants.* Let us not therefore with the foolish Dog bark at the stone, but rather look at the hand, acknowledging God in all.

Iob 5.6.

Gen. 45.3.

*2 Sam. 16.10.
Iob 1.21.*

Psal. 106.35.

As for oppressing adversaries (whether domestick or foreign) let them not account themselves safe, because they

F

execute

Isa. 10. 7.

Verse 12.

execute Gods judgement ; since though they act his secret will, they contradict his revealed will, the only rule of our actions : the truth is, they perform his will against their will, their ayne being to fulfill their own lusts, not his pleasure. So God himself sayth of the Assyrian, *Heme aneth nor so, neither doth his heart thinke* and therefore resolveth *after hee hath performed his whole work upon mount Sion and Jerusalem, to punish the fruits of the stout hearts of the King of Assyria, and the glory of his high looks.* The just reward of unjust oppressours.

Finally, whatever injuries are brought upon us by man, let us acknowledge them as deserved punishment of our sin, in regard of God. Though we have given no cause to the one, and so are innocent, yet we have given just cause to the other, and so are nocent ; and therefore as the *Athenians*, when an Oxe was killed for sacrifice, condemned the sword, but acquitted the Priest ; so let us, whilest we accuse the cruelty of our enemies who are the instruments, excuse the severity of God who is the efficient of all those evils (as they are punishments) which fall upon us ; ever saying with *Mauritius, justa Domine, judicatura*, Thy judgements (O Lord) are just and righteous altogether.

2 Joynly.

And so I passe to the last, and fatall doom, which was denounced joynly against both the Kingdoms, in the 12th. verse, *I will be unto Ephraim as a moth, and unto the house of Judah as rottenesse.* The Originall wants the Verb, which is easily supplied by Interpreters, onely with this difference (which is not materiall) some render it *I have been*; others, *I will be*: *Non quod Deus tineæ aut putredo sit, sed quod sustentibus pœnas talis videatur*, sayth *Hierome* well : Not that God is, but seemeth to be as a moth and worme in his punishment ; it is a good note of *Parens*, that it is not only *finis*, but *ero*, I will suffer, but, *I will be* ; since God is not *otiosus spectator*, but *operosus effector*, not an idle spectator or bare permitter, but powerfull worker and wise appointer of those calamities which befall a people. The 70 much vary in the translation of the words, mistaking and misplacing, and so read for
moth,

*Fui. Rivet.
Ero. Par.
Intelligi debet
metonymicè,
cum effectus
nomen cause
tribuitur. Riv.*

moth rapax, which signifieth a trouble; and for rottenesse *arpro* a prick: losing hereby the emphasis and energie of the Prophets expressions, which consists much in the resemblances here used, and therefore well rendred by our translators, *I will be a moth, and as rottenesse.*

Vide Rivet. in loc.

The words you see are metaphoricall, the one taken from garments which are subject to be eaten of moths; the other from bones and trees, which are apt to be rotted by worms: both which doe aptly represent the qualities of divine punishments, and in them, many of his choise Attributes; such as are,

1 *Misericordia in tarditate*, the sweetnesse of Gods mercy in the slownesse of his judgements; the moth is long in consuming the garment, so is God before he destroy a people: *cuo struit, tarde destruit*; Hee was longer in marring one City, to wit *Jericho*, then in making the whole world; hee finished this in six dayes, he accomplished that not untill seven: When he went to receive the penitent Prodigall, the text sayth he *ran*; but when he went to passe the sentence on our rebelling Parents, he is said to *walk*: God is swift in shewing merice, but slow to wrath. Oh let Magistrates learn to write after this copy! The *Roman* Axe which was carried before the Consul, had a bundle of rods tyed about it, that while it was unloosing he might bethinke himselfe of the sentence past. The Ancients fained the chariot of Justice to be drawn by two women, *una fractum enssem portabat, altera continebatur*; whereof the one carried a broken sword that cut but slowly, the other leaned upon a long pole which is moved but easily; to intimate how slow Judges ought to be in execution of judgement.

Ios. 6.

*Luke 13. 32.
Gen. 3. 8.*

2 *Potentia in efficacia*, the greatnesse of his power in the prevalence of his punishments. Trees and bones are of a stronger nature then garments, and yet the worme eats them out; the stoutest spirit cannot stand before Gods judgements; *He is wise in heart, and mighty in strength; who hath hardened himselfe against him and prospered?* Let Magistrates remember this, to be not only *inca*, but *irredimes*;

Iob 9. 4.

Moths to the meaner, but Worms to the greater sort. Rulers lawrs should be like *Vulcans* iron-net, that caught the gods; censuring the highest as well as lowest. Besides, a Moth is a small creature, the least touch kills it, and yet it will destroy the garment: such is Gods power, that by an host of Lice, an army of Frogs, a few poore Worms, he can subdue the mightiest Princes.

3 *Sapientia in varietate*, the fulnesse of his wisdom in the variety of his judgements. The moth consumes faster then the worrne. *Ephraim* sinned before *Judah*, and therefore is sooner punished: A good item for Governours, *Variis delinquentibus poenam imponere, pro criminum varietate*, to make a just distinction between delinquents out of malice and conscience, principals and accessaries, ringleaders and followers.

Greg.

4 *Ira in occultatione*, the harshness of his anger in the insensibleness of the misery. *Tunc a dextris facis, sed tunc non facis*; the moth fiers secretly, the worm eats insensibly, so doth God destroy a people (*termino observantiae aut carnis*) by those wayes and meanes which they least thinke of: Divine justice winks many times, when it doth not sleepe; and then gives the greatest blow, when it makes the least noise. What they say of little sinnes, that being the lesse sensible, they are more dangerous, is true of punishments: Diseases which wee least feele, we have most cause to feare; the silent Arrow doth many times more mischief then the roaring Cannon; still rain sinks deeper then violent showres; and those judgements which proceed slowly and secretly, strike both surely and forely.

5 *Iustitia in equitate*, the cleareness of his justice in the equity of his punishments. The moth is bred of the garments filth which is devoured by it, the worrne of the tree which is rotted by it. The Vulgar read the last claufe of the former Verse, *He walked after filthinesse*; and so very fitly follows the resemblance of a Moth which is caused by filth, even the filth of that vestment which it eats. *Cognatum, imitatum, omni sceleris sceleris supplicium*; Punishment is the daughter

daughters of sin; and sometimes the daughter is sold like the
maiden, that you may read therein in the punishment. God is
unwilling to destroy. *And yet I have, your sins, to be sure*

And not for us, but for your sins, we are punished. *And I have, your sins, to be sure*
And I have, your sins, to be sure
And I have, your sins, to be sure
But we compass him through our foolishness to deal severely
with us: for true is that of *Salmi*, *Et Deus puniunt, sed ipsi*
faciunt quod puniuntur. He strikes, but we provoke; he in-
flicts, we deserve. *Julian* gave for his Aunt in his Escudion,
an Eagle struck to the heart with a shaft feathered by his own
wings; and the Motto, *Propter culpam latet*. It is our
own iniquities that prove our ruin. The Hodge-hogs (say
Naturalists) make that urine which defarms them of their
prickles; No man is hurt (say the Moralists) but by
himself. Great States, as buildings, (say Politicians) are
crushed with their own weight; Persons and Kingdoms
are destroyed (say the Divine) through their own wic-
kedness; for true is that of the Prophet, *Thy destruction is of*
thy self, O Israel, *Isaiah 13*.

Plin.

Plato.

It is farther observed of the Worme, what it is bred of; pro-
ceeds, especially when out in the Full moon. *Julia* outward
felicity became the occasion of her misery. Bees are many
times drowned in honey, ships cast away on the soft sands,
birds caught in twig-lime, and people strangled by prosperity;
too many of the worlds darlings may cry out, as the sick
woman in the fable, *Woe to us, Woe to us,*
the good things we enjoy wound us by their embraces. It
was *Julia's* prosperous state occasioned her forgetting God.
Agur seemeth, in this respect, to make riches worse than
poverty, since this causeth to, *steal from man*, but that
to deny God. And no wonder, if her riches cause her to
deny God, God be provoked to forsake her, and to all evil
come upon her. By all which resemblances we may pick out
the Prophets meaning to be thus much: That *Ephraim* be-
ing first in sinne, should be first in punishment; yet *Judah*
being

Prov. 30. 9.

being like to him in sinne; should be like in suffering: That both *Judah* and *Ephraim*; notwithstanding their prosperity, because of their iniquity, shall by little and little be secretly and certainly ruined.

And now if any aske when, or how this was verified? I answer, God was as a moth to *Ephraim*, partly by these many intestine conspiracies among themselves, and partly by the frequent invasions made upon them by the *Assyrians*, till at the last *Samaria* was taken, and the *Israelites* were carryed captive by *Salmannasser*. God was a rottennesse to the house of *Judah*; in the assaults made upon them partly by their brethren the *Israelites*; chiefly by the Kings of *Assyria* and *Babyloni*; till at length *Jerusalem* was besieged and taken; the Temple burnt, and the *Jews* captivated by *Nebuchadnezzar*; the stories of both you may peruse, *Kings 2*, from the 1st chap. to the end of the book.

To draw to a conclusion: —————

Give me leave to change the Scene, from *Ephraim* to *England*; and the two Tribes of *Judah*, to these two adjoyning famous *Cities*; that we may see how farre this threatening is denounced against, and inflicted on us, That *God is a moth and rottennesse to us*.

It is not long (belov'd) since God was a *Lion*, when two Armies were roaring one against another in the noise of Cannons, yee tearing each others bowels in pieces: Oh how shoud Gods wrath pour'd out our blood like water! But is there not yet a secret veine inwardly bleeding; and though the bloody issue be stopt, are we not still sick of a Consumption?

Consider, I beseech you, is not God as a moth to many Countries; by the quartering of an Army, who, though friends yet are wasting? is he not as a worme to the Kingdom, in our renewed Taxations, which though just, yet are impoverishing? I mention not these, to blame the wisdom of that Authority which sees cause still to continue

both;

both; Reasons of State are without my sphere; only I am bold, as a Divine, to tell you, that God is by them, as a moth, secretly, and now together, insensibly, consuming us.

Again tell mee, is not God a moth to the State, in the generall decay of Trade, especially that Staple-trade of the Kingdome, by which so many Poore are mayntained, and Merchants enriched? Is hee not a worme to the Church, in the impaying and with-holding of our Ministers mayntenance? It is hard to say whether was the worse *Julians* persecution, who subtracted fuelle; or *Diocletians*, who threw on waters. The links of this chain are inseparable; Religion upholdeth the Commonwealth; Ministers propagate Religion; and Mayntenance encourageth Ministers, guesse then your selves, whether the subtraction of this will not prove a worme to the Land.

Once more, Who is there that with weeping eyes beholds our bleeding divisions, in the body of the State; by a too long and unhappy separation of Head from Members, till the reunion of whom neyther can be happy; In the wombe of the Church, by the strugling of her untoward Children, viper-like eating out her bowels; And not say, that God is a moth, and rottenesse to us? It is true, there are some particular persons; *Privatim degeneres in publicum exitiosi; qui nihil spei nisi per discordias habent*; Who have weaved for themselves garments of fair estates, and probably out of the threads that others have spun. These (no doubt) like a Chyrurgeon more corrupt then the soate hee dresses, would prolong the Kingdomes cure for their own gains; But sure I am, the garment of the Church, and Land in generall, is exceedingly moth-eaten and ready to fall in pieces. Accept therefore of a word of exhortation.

1 In speciall. Let not my Noble Lords be angry, and I will speak but this once more; humbly to beseech, that you would improve the utmost of that power God hath put into your hands for the brushing away of these Moths, and killing these Worms. It is true; these things befall us not without divine

Isa. 2. 4.
Mic. 4. 4.

divine providence; yet God expects our endeavour to remove them by humane piety: *Be pleased then to consult in your wisdoms, a safe and speedy way for easing the Countrey of Quarters, and the Kingdom of Taxes; that our Swords may be turned into Plough-shares, and our Spears into Pruning-hooks, and every man may sit under his vine and under his fig-tree, and none make them afraid.* Let not Industry be dishearted, when the reward of that, and Idleness, through the weight of Taxations, shall prove alike Beggery.

Be sensible of, and apply all good remedies presented by Petitioners, or invented by your Wisdoms, to the cure of that wound which the decay of Clothing hath made. Nor let the Church be altogether forgotten; Suffer not any to cut off the Flesh of her honourable Maintenance, pretending to cure her of a Timpanie of Superfluities. What if some have turned the spur of Vertue into a Snarup of Pride, yet let not the Bees starve, to punish the Drones. Shall other Sciences have a portion, and must Divinity be put off only with her beauty? Nay rather, if it seeme not good to allow her her Dowrie, afford her a faire Jointure in lieu of it.

Above all, let your pious thoughts, best wishes, and most serious endeavours bend themselves to an happy union of our Ecclesiastick, and honourable Accommodation of our Civill dissensions; so as the purity of Truth may be preserved, and the prospect of Peace restored. Then shall *Adity's* loc (whose hand which he thrust in a cleft Oake to make it bigger, by the closing thereof was caught, and him self devoured of wild beasts) be the portion of all inalignant Intendancies; whilest the whole Kingdom shall build up altars to the Lord and call them *Jehovah Shalom*, saying, *The Lord hath blest his people with Peace.*

In generall. What counsell more fuitable to the Text or Time, then that of Repentance? Our sins have been a moth to the Land, let Repentance be a much to our sinnes,
every

every day gnawing our corruptions till they die. *Peccatum tristitiam peperit tristitia peccatum conteret*; Let our sins cause sorrows, and godly sorrow will kill our sins: This is the best daughter of the worst mother, the sweet fruit of the root of bitterness.

Oh remember, for this end is God a moth in his judgments, consuming slowly, that we might repent speedily; and therefore doth he retard his corrections, that we might hasten our conversions. *Deum cum beneficia inserit, supplicia offert*; while God holds his rod in the one hand, hee offers mercie with the other, desiring rather that we should return and live, then go on and perish. Oh let us not frustrate Gods expectation, lest we more provoke his indignation. Say then to thy selfe; as *Caesar* did, *Mene servare ut sint qui me perdant*? Shall I hug a snake in my bosome, to possesse me? nourish Wolves young ones, to teare me? Shall I embrace that in my soule which will be a worm to gnaw my conscience, and a moth to devour my estate? God forbid. Oh let such meditations as these worke us to holy resolutions, saying of our lusts as the Philosopher did of his gold, *Mergam te, ne mergar à te*; wee will crucifie them, that they may not damne us.

To end all:

I have read of the picture of a Goddesse in a certain Temple so contrived, that shee frowned on her worshippers as they came in, and smiled on them as they went out. Such I desire this Scripture may be, that though it hath frowned upon you in its menaces, yet it may end in smiling promises, that it may be a plaister not only corrosive, but incarnative, that it may prove to you like *Joseph* coat to his father, where with he was at once both grieved and comforted; or like a cloud which seems to be composed both of envy and bounty; envy, in hiding the Sun's golden beams from the earth; bounty in dropping down golden showres to refresh it.

Know therefore that in the cragged shell of these threatnings are contained the pearls of precious Comforts, *Mutatis mutatum inveniet*. If we change our sinning into repenting, God will change his thunderbolts of anger into shining beams of love.

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Let

ἀμα πλεονε-
κτα καὶ ἀ-
μετανοήτων
ἐβρύσθη.

Let our Prince establish Gods bound, and he will maintain their honour: Let the people prefer his precepts before mens inventions, and hee will preserve their estates from mens oppressions. In a word, let both Prince and people, by a penitent reformation, be moths to their sins, and worms to their corruptions, and then He will not pout out *his wrath*, but his *mercy like water*; we shall no longer be oppressed and broken in judgement, but he will breake the yoke of our oppressors; he will no more be a worme to consume, but a Sun to revive the once flourishing tree of this Kingdom; He will no longer be a moth to consume our garments, but he will put upon us new garments of joy and praise; When wee shall see Plenty triumphing over Famine in the Country, Riches over Poverty in the City, Justice over Tyrannie in our Courts, Reformation over Toleration in the Kingdom: Finally, when we shall behold the King rejoycing over *danger*, in the *loyalty* of his *Subjects*; the People over *fears* in the *fideliety* of their *Soveraign*; the *Parliament* over their *troubles* in the *settlement* of the *Land*; the *Church* over her *adversaries* in the *unity* of her *Governement*; and which is above and beyond all, *CHRIST* over *Antichrist*, in the *purity* of his *Gospel* among us and our posterity for ever. Which *G o d* of his mercie grant us, &c.

L O N D O N,

Printed for Nathanael Webb, and
William Grantham, at the signe of the
Grey-hound in Pauls Church-yard.

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